A

SERMON

Preached at

NEW-TOWN

The 29 of *Octob.* 1663.

AT THE

FUNERAL

Of the Right Honourable

HUGH Earl of *Mount-Alexander*,

Lord Viſcount *Mountgomery* of *Ards*, late Maſter of the Ordnance, and one of His Majeſties moſt Honourable Privy Council in *Ireland*.

BY

GEORGE RUST D.D.

And Dean of *CONNOR*.

DUBLIN,

Printed by *John Crooke*, Printer to the Kings Moſt Excellent Majeſty, and are to be ſold by *Samuel Dancer*, 1664.

To the Right Honourable

KATHARINE Countess

OF

MOUNT-ALEXANDER, &c.

MADAM,

'*TIs not out of any opinion of its worth, that this Paper is addreſs'd unto your Ladiſhip:* 'I *was greatly urg'd by your Friends in the Countrey, to tranſmit a Copy of what was ſpoken at the Interment of your dear Lord; and I conſider'd that you were the perſon moſt*

A *con-*

concern'd therein, and therefore I have yielded to their importunity; though I am well aware how indiscreet it is, to expose that to the eye, which was intended but for the ear; My onely desire is, that your Ladyship would accept of it as a testimony of that Ambition, which I really have of being own'd in the relation of

Madam,

Your Ladyships most humble and devoted Servant,

GEO: RUST.

2 Tim. 1. 10.

Who hath aboliſhed death, and brought life and immortality to light through the Goſpel.

THat there is a future ſtate, is one of the great Foundations of all Religion,

Ede, bibe, lude, poſt mortem nulla voluptas.

Let us eat and drink, that is, let us purſue the gratification of our ſenſual luſts and paſſions, were a reaſonable exhortation, if that were true which follows in the ſenſe of the Atheiſt and Epicurean, *For to morrow we ſhall dye:* Let us fill our ſelves with coſtly Wine and Ointments, and let no flower of the Spring paſs by us: Let us crown our ſelves with Roſe-buds afore they be withered: Let none of us go without the part of his voluptuouſneſs; Let

us

us leave tokens of our joyfulneſs in every place, for this is our portion, and our lot is this. Theſe voluptuous Epicures ſpake very wiſely and conſiſtently, if their former diſcourſe be true; that our life is ſhort and tedious, and in the death of a man there is no remedy, for we are born at all adventure, and we ſhall be hereafter as we had never been; for the breath of our noſtrils is as ſmoak, and a little ſpark in the moving of our hearts, which being extinguiſhed, our bodies ſhall return into aſhes, and our ſpirits ſhall vaniſh as the ſoft air, and our life ſhall paſs away as the trace of a cloud, and ſhall be diſpers'd as a miſt that is driven away with the beams of the Sun, and overcome with the heat thereof; for our time is a very ſhadow that paſſeth away, and after our end there is no returning: Such inferences as you heard, do naturally reſult from ſuch principles and diſcourſes as theſe; for if there be no life beyond this, there is nothing in the world can lay a ſufficient reſtraint upon the unbridled and diſorderly luſts of man: If we muſt dye like beaſts, what ſhall hinder, but that we live their lives too; for that which now gives Sanction unto Laws, and is a curb and bridle unto the wickedneſs of men, it is not ſo much

much the fear of a natural death, as ſome ſuſpitious thoughts and ſad preſages what may afterwards enſue. For if there were an end of us when we are tumbled into the grave, this life is ſo inconſiderable a thing, ſo meer a trifle, that the fear of loſing it would not be matter of awe or terror to one that hath any thing in him of the ſpirit of a man: For who would be afraid to dye, if it were nothing elſe but to fall into an eternal ſleep, and to ſlide back into the boſom of that firſt nothingneſs out of which he ſprang? eſpecially, ſeeing he ſhall then be freed from the fears and miſeries of a ſhort and momentary life, which wiſe men tell us, has more of evil than good in it; Who would not be as happy as this life can make him, if he had no hopes or expectation of a better? And whom would death be dreadful unto, if it were nothing elſe but the deſcending into a ſtate of eaſe and quietneſs, where the wicked ceaſe from troubling, and the wearied are at reſt, where the Priſoners reſt together, and hear not the voice of the Oppreſſor, where are both ſmall and great, and where the ſervant is free from his maſter? as *Job* ſpeaks, if one thing befalleth man and beaſt, and as the one dyeth, ſo dyeth

the

the other, and they have all one breath, and man hath no preheminence above the beast, but all go to one place, and are of the dust, and turn to dust again; then there can be nothing better, than that a man should rejoyce in his own works, and live in mirth and jollity, and pleasantness, and croud as much happiness as may be, into the short space of this present life; and therefore they that have made it their business and design to gratifie the lusts of the flesh, have very wisely, first attempted to banish out of their mindes all sense and opinion of a future state, and when that is effected, they then please themselves that they are not haunted with those fears, and suspitions, and qualmes, and jealousies, that spoil the joys, and disturb the mindes and consciences of superstitious sinners: Such things do they imagine, and are deceived, for their own wickedness hath blinded them; as for the mysteries of God, they know them not, nor hope for the wages of righteousness, nor discern a reward for blameless souls: For God created man to be immortal, and made him to be an image of his own eternity; and though we call this body a piece of our selves, and when it ailes any thing, say that we are weak, and sick,

and

and dye; yet in truth, the Soul of every man, that is the man, and we need not fear vaniſhing into aire, or ſhrinking into nothing, when we ſhall be unclothed of this earthly Tabernacle; for we ſhall then be tranſlated into a new, quicker, and more laſting life, either of bliſs or miſery, according to the difference of our ſeveral lives. And for this, we have beſides the evictions of Reaſon, the infallible revelation of Scriptures; for *Chriſt hath aboliſhed death, and brought life and immortality to light through the Goſpel.*

The immortality of our ſouls, and the certainty of a future ſtate, ſhall be the Argument of our diſcourſe upon theſe words. For the evidence of this truth, That there is an immortal Spirit within us, that ſhall ſurvive the peril of death and ſhipwrack of the body, I could produce undeniable demonſtrations; I could tell you, that all ſimple and indiviſible ſubſtances are immortal, that the Soul is a ſubſtance diſtinct from matter, that matter is not capable ſo much as of ſenſe, much leſs of Mathematical notions and relations, and abſtracted Eſſences, or of the principles of natural inſtinct, and the eternal and immutable Ideas of things, leaſt of

all, of ſpontaneous motion, or that αὐτεξούσιον & αὐθεντία. that ſelf-moving, and ſelf-exciting power that every man does experience in himſelf; But theſe are Arguments too ſubtle, and abſtruſe, and Metaphyſical for a Diſcourſe of this nature. I ſhall pitch upon ſuch as are of a Moral conſideration, and ſo more popular, and better ſuited to every capacity, which yet are not without their ſtrength.

1. Firſt, Truth and goodneſs, which are *Pabulum animæ*, the food and nouriſhment of the ſoul, are of a ſpiritual and immaterial and immortal nature, and therefore the ſoul it ſelf muſt needs be ſo too, *ex iiſdem nutrimur, ex quibus conſtamus*, ſuch things as we are nouriſht by, ſuch do we conſiſt of: That which deſtroys theſe bodies of ours, 'tis becauſe they conſiſt and are nouriſht by things of contrary principles and qualities, that fight and encounter one another; our very natures are ſown with the ſeeds of diſſention & oppoſition: Heat and moiſture, theſe are the principles of life, and theſe prey one upon another, and if one or 'tother prevail, we are drown'd in a Dropſie, or burnt up in a Feaver. Beſides, we many times take in that for nouriſhment which is hurtful and noxious, and that meets with a party within us,

ſome

ſome evil humours, that lie dormant in our bodies, that are kept under by the ſtrength of nature, and theſe joyn together, and get a head, and grow too potent for nature to grapple with, and we are forc'd to breathe out our ſouls in the conteſt, or our capillary veins and arteries, and thoſe many little Meanders in our bodies, through which our nouriſhment is to paſs, theſe are obſtructed by ſome groſs humours; and hence ariſes Stone, and Plurifies, and Inflammations, and Feavers, and Agues, and a thouſand diſeaſes and diſtempers, that bring this body of ours to worms and rottenneſs. But that which feeds and nouriſhes the ſoul, it is Truth and Goodneſs; theſe are the things that put it into a good healthful plight, that gives it ſtrength, and activity, and enlargement; where theſe are not, they are lean, ſtarv'd and ſhrivel'd ſouls, a conſumption and dearth is upon all their faculties; for it is nothing but air and emptineſs that they live upon, a contemplation of God and nature, and a participation of the Divine Image and likeneſs, they are the food and repaſt of all intellectual beings. But theſe are ſuch things as do not deſtroy or oppoſe one another: All Truth and Goodneſs is Homogeneal, and Harmonical, and does always agree

with it ſelf; and every participation of theſe, puts the ſoul into a capacity of receiving more. Wherefore ſeeing that the food and nouriſhment of the ſoul is of an immortal nature, it is reaſonable to infer, That the ſoul it ſelf is immortal likewiſe, and ſhall ſubſiſt beyond the ruines of this earthly Tabernacle.

2. Secondly, We ſee the more the ſoul is releas'd from matter, the better and more freely it can act. And this appears by ſeveral inſtances; there is nothing that hinders the operation of the ſoul ſo much as intemperance, Drunkenneſs, Gluttony, &c. which is a ſign that the ſoul is of a more pure and ſpiritual nature, and that this groſs body is an offence and burthen unto it. The Platoniſts tell us of ſome ſouls that have moulted their wings, and they grovel in the mire and dirt of this outward world; but others, they are bravely plum'd, and ſoar aloft in the Regions of peace and bliſs: If the ſoul were of earthy and corporeal original, then the more ſhe gave up her ſelf unto the life of the body, the ſtronger and more vigorous, and free, and active would ſhe be, as all things are, the nearer they approach their centers. But alas! it is quite otherwiſe with us, the more we ſink down into ſen-

ſual and bodily pleaſures and enjoyments, the weaker, and feebler, and more impotent do we grow, and we cannot uſe our reaſons and underſtandings to any noble purpoſes, but they are clouded and darkned, and our will, that hath loſt that power, and dominion, and ſoveraignty which it ought to exerciſe over our animal and brutiſh paſſions. But now they that abſtract and withdraw their mindes from commerce with theſe outward and lower things; that manfully ſtrive to get victory over their carnal luſts and paſſions, and ſtoutly endeavour to dye unto this world, and all its empty and deluding vanities; and are frequent in ſecret retirements into their own ſouls, and converſe with God by holy meditations, and emigrations of their ſpirits in hearty prayers and earneſt breathings after him; theſe Heaven-aſpiring ſouls, that are thus enkindled with Celeſtial fire, and aſcend upwards in clouds of incenſe, they feel themſelves poſſeſt with a tranſcendent delight and pleaſure, and they have the freeſt uſe of their reaſons, and the cleareſt ſight, and diſcovery of things, and heavenly wiſdom and love do vouchſafe their abodes with them. Again, we ſee the nobleſt actions of our minds are fartheſt remov'd from all commerce with matter, divine contemplations, and heavenly ex-

taſies,

taſies, and the neareſt touches and embraces of the Deity; they have no dependance upon this earthly body: *Whether in the body, or out of the body, I cannot tell*, ſays S. *Paul*, concerning his rapture into the third Heaven. *No man can ſee God and live:* it is true in a myſtical ſenſe; for this ſight would melt that glew that keeps body and ſpirit together, it would awaken another congruity of life, and looſen the tye and ſympathy that holds them in ſo cloſe a union. This kiſs of heaven would ſuck our ſouls out of our bodies, as the Jews fanſie, God exhal'd the ſoul of *Moſes*; beſides, it often falls out, that perſons give the moſt ſolemn and divine monitions, and counſels, and oftentimes alſo prophecy concerning things to come, when they are near their end, as we ſee in *Iſaac*, *Jacob*, *Joſeph* and the Saints of old, and is in ordinary experience with good and holy men; they ſing ſweeteſt (as 'tis ſtoried of the Swan) when they are breathing out their laſt, which ſhews the ſouls independency upon this body, in that when the body is moſt craſie and ready to moulder into duſt, the ſoul is then moſt lively and active, and awakened into its nobleſt operations.

3. The third argument is, the conſent of all men of all Countreys and Nations, unleſs we may except

except ſome particular perſons here and there, that have offered force and violence to their faculties, which have not been ſo much of the common and Idiotical part of mankind, as ſome unskilful and immoral Philoſophers, that have had wit enough to raiſe doubts and ſcruples, like ſo many evil ſpirits, but have wanted either wit or will to ſend them down again. But the Religions and cuſtoms of all people in the world, Civil or Barbarous, bear teſtimony unto this truth, That there is an immortal ſpirit within us, that will live, and be happy or miſerable, after the diſſolution of this earthly fabrick: Nor can it be objected, that this is an opinion that hath been ſet on foot by Politicians, to keep people in awe, as knowing that a conſcience and fear of offending is the beſt ſecurity of all Laws and Governments; for nature will in time caſt off ſuch things as are beſides, and contrary unto it; and it were impoſſible, that this opinion of the ſouls immortality, which lays ſuch a bridle and reſtraint upon the minds of men, if it were a cheat of ſubtle Statesmen for the better aſſurance of their Laws, but that in time it would be diſcovered, & the generations of mankinde would aſſert themſelves into a ſtate of freedom, and caſt off that yoke of fear which keeps them in ſuch ſlavery and bondage;

beſides,

beſides, the barbarous Nations of the World, which are of the ſame belief, that herd together like brute beaſt, they can't well be ſuſpected of any ſuch policy. So that this being the common conſent of men, it muſt be referr'd to ſome common and univerſal cauſe, which can be no other, but either an inſtinct of nature, or a moſt ancient tradition from the firſt Parents of mankinde, or the evidence of the thing it ſelf; any of which are a ſufficient eſtabliſhment of an undoubted truth.

4. Fourthly, That deſire, that is in all mens minds of an immortality, is an argument of an immortal, future ſtate; for that which is univerſally implanted in all mens minds, may juſtly challenge the Author of our beings for its original; but certainly God hath put no deſires into the ſouls of men, which he does not intend to gratifie. But now the deſire of immortality is ſo great, that men are greedy, if it be but of an immortal name, that they may ſurvive, after the hazards of death, though it be but in the airy breath of popular applauſe,

Quâq; patet totâ Romana potentia terrâ
Ore ferar, nomenq; erit indelebile noſtrum.

It is a comfort to men to think that their names ſhall be immortal, though they themſelves ſhould ſleep under the ſods of the grave; ſo eagerly do men graſp the very ſhadow of immortality.

Wherefore

Wherefore certainly God, who doth nothing in vain, and doth not create faculties, without providing correſpondent objects, by putting ſuch a deſire into the mindes of men, hath miniſtred an argument unto them, that they ſhall ſurvive beyond the few hours of this momentary life, and hath not ſo ill conſulted for the ſoul of man, that hath ſo quick a ſenſe of the pleaſure of life, to create it onely to ſee the light of this outward world, and among the reſt of the miſeries that it meets with here, to delude it with the deſire of an impoſſibility.

5. Fifthly, Every mans conſcience does witneſs a future ſtate. Conſcience, it is Gods Vicegerent in the ſoul of man; and what it ſpeaks, is to be look'd upon as the voice of God. Now our conſcience, as it does direct us in our duty, and tells us what is to be done, and what is to be left undone; and as we follow, or tranſgreſs its dictates, does acquit or condemn us accordingly: ſo likewiſe upon the abſolution of conſcience, there enſues an inward peace, ſatisfaction, delight, complacency, and comfortable hopes and expectations: on the contrary, upon conſcience condemning of us, there ariſes inward grief, anguiſh, diſquiet, and ſad and fearful preſages of future vengeance, & all this without relation to any earthly

judicatory: now this being the voice of conſcience, and the voice of Conſcience being (as I ſaid) the voice of God, God muſt needs be hereby interpreted to have reveal'd his purpoſes in this particular. Nor can it be objected againſt this diſcourſe, that ſome men ſin with a high hand, and are never laſht by their own conſciences, nor ſtung with guilt, and the fear of after-puniſhment; for it is poſſible a man may drink out his eyes, and then ſwear that the Sun does not ſhine; a man may debauch his minde, and ſin himſelf into a reprobate ſenſe, ſo as to have no *diſcrimen honeſtorum, & turpium*, no diſcernment of good or evil; and it is very ſuitable unto divine wiſdom and righteouſneſs, ſo to contrive the nature of man, that a continuance in obſtinate ſin and rebellion, may bring a man into an inſenſible condition, and brawneſs of conſcience, that the mouth of conſcience having been ſo often ſtopt, it may at laſt prove dumb, and ſpeak no more, till it be awakened to accuſe the ſinner before the judgement ſeat of God. But this being a preternatural ſtate a man has forc'd himſelf into, by offering violence to his own faculties, it cannot be urg'd to the prejudice of our argument, but it ſtill remains an undoubted truth, that God hath impreſs'd upon every mans conſcience the ſenſe of a future ſtate, and the rewards and puniſhments that accompany it.

6. Sixt-

6. Sixthly, The juſtice of God does demonſtrate the immortality of our ſouls, and the certainty of a life to come. God he is the great Governor of heaven and earth, and he will rule the people righteouſly; and therefore though according to the infinite vaſtneſs and comprehenſion of divine providence, which acts in a far larger Sphære than our narrow underſtandings are aware of: ſin may in this world go unpuniſhed, and untaken notice of, yet the wiſdom of God muſt be ſuppoſed to have laid ſuch a train of cauſes, that every thing ſhall unavoidably be hal'd unto that ſtate which of right belongs unto it: And ſooner or later, all the world muſt ſee that the Judge of heaven and earth will do righteouſly. I might purſue this argument by many conſiderations; as firſt, that humane Judicatories, are inſufficient diſpenſers of rewards and puniſhments, becauſe ſome ſins fall not under their cenſure or cognizance, and many wickedneſſes are cloſely practis'd, which never betray the Author, and wickedneſs ſometimes puts on the habit and garb of vertue, and ſo goes unpuniſhed and unſuſpected; and humane Judicatories are ſubject to miſtake, and ſentence is not always paſt upon the guilty, and they are liable to be brib'd, & corrupted, & ſell away righteouſneſs, & barter juſtice for a preſent or a friend,

and power and greatneſs does juſtifie wickedneſs, and ſets it ſo far above the reach of puniſhment, that it ranks it in the order of vertues. Now ſecondly, Does Divine Providence make any equal diſtribution of rewards and puniſhments here in this world? *Joſeph* is caſt into priſon, *Job* ſpoil'd of his children and goods, *Jeremy* put into the dungeon, *John Baptiſt* beheaded, and the innocent Lamb of God condemn'd and crucified for a Malefactor, Religion is contemn'd and perſecuted, innocence wronged and oppreſt, and wickedneſs exalted, and in deſpight of God, and ſcorn of goodneſs, drives its plows, and makes long furrows upon the backs of the righteous: and thus it hath been in all places and ages of the world; but certainly if God be juſt, we muſt conclude, Verily there is a reward for the righteous, doubtleſs there is a God that judgeth the earth, and ſomewhere or other, ſin ſhall be puniſhed, and vertue and goodneſs countenanc'd and rewarded; which ſeeing it is not in this world, it muſt be in that which is to come: To which purpoſe, you may finde S. *Paul* arguing, 2 *Theſſ.* 1.6,7. I may adde thirdly, To be truely vertuous and good, is a matter of very great pains and difficulty, ὁ ἀρετὴν ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν, he that will be truly vertuous, muſt take pains and ſweat for it. The way of vice

is

is πλατεῖα καὶ εὐρύχωρος, broad and ſmooth, but the path to vertue and piety, στενὴ καὶ τεθλιμμένη, narrow and rugged, μακρὸς καὶ ὄρθιος δίμος ἐστ' αὐτὴν, καὶ τρηχὺς τὸ πρῶτον, true and real vertue and goodneſs, it dwells upon a high and ſteep hill, and it is a great way thither, and we ſhall meet with many thorns and pricks afore we climb its top, and arrive to any conſiderable attainments of it. A man muſt labour much with his own heart, and curb his own will, and wound and kill himſelf, and croſs his own deſires and inclinations; beſides the reproaches of tongues ſet on fire from Hell, and the anguiſh of mind, to ſee the baſe and unworthy tempers of men in the management of the affairs of the world. Indeed Religion in the truth and reality of it, is a work of ſo great difficulty, that without an extraordinary aſſiſtance from heaven, and a certain hope and expectation of future bleſſedneſs, no man would ever take the pains to be good. Nor can it be ſaid, that Vertue it ſelf is a ſufficient reward; for though its true, there is infinite delight and complacency, and ſatisfaction of minde in a mans actings, as becomes him, and according to his conſcience; yet this inward pleaſure ariſes from that hope that ſuch a tenor of life does adminiſter of future happineſs. The pleaſure of Vertue and Religion, eſpecially while we are yet in the purſuit

and

and prosecution of it, is the assurance that it gives of the care and protection of heaven, and that God will favour and reward it; without which hope, the satisfaction in a naked and unregarded vertue would not be considerable; and to say that the present pleasure that this hope administers is reward enough, is a piece of mockery, that does not become the Majesty and goodness of God in a matter of so great concernment. This Argument S. *Paul* does largely urge, to prove a blessed Resurrection, 1 *Cor.* 15. 15,30,32. wherefore upon the whole we must resolve, that the justice and righteousness of God does require another state, where every one shall go to his proper place, and receive the doom that of right belongs unto him.

7. Seventhly, The goodness of God evinces the souls immortality. Goodness, it is the fountain and original from whence we sprang; and the great design of God in giving being to his creatures, it was to bring them forth into an actual possession of that life and happiness which they are capable of. This infinite goodness it is, that brought us out of the dark and silent grave of nothingness, into the light of being and life; this is the tender Mother, that folds the whole creation in its loving arms, that gives being unto every beast of the field, and bird of heaven, and fish of the sea,

ſea, & to every the leaſt contemptible worm that creeps upon the face of the earth, that they may all enjoy that life and happineſs which is proper unto their natures. This is that tender Nurſe, that feeds the Ravens, and hears the young Lions when they roar after their prey. This infinite Goodneſs it is, that ſendeth the ſprings into the valleys, which run amongſt the hills, and give drink to every beaſt of the field, wherewith the wilde Aſſes quench their thirſt; ſhe cauſeth the graſs to grow, and herb for the uſe of man, and wine that maketh glad the heart of man, and oyl to make his face to ſhine, and bread which ſtrengthneth mans heart. 'Tis ſhe hath planted the Cedars of *Lebanon*, and all the trees of the forreſt, for the birds to make their neſts, and to ſing among the branches; ſhe hath made the high hills a refuge for the wilde Goats; and the rocks for the Conies. This is that infinite Goodneſs, and both earth, and ſea, and all the capacities of immenſe and infinite ſpaces are full of its riches. How can it then be preſum'd, that this infinite and unbounded love, ſhould create ſuch noble principles as the ſouls of men are, meerly to ſee the light of a fading and miſerable life, and then to remand them back into their firſt nothing: It cannot be, that God ſhould ſo far abuſe

his

his creatures, that ſo brave a thing ſhould periſh ſo ſuddenly: It cannot be that God ſhould ſhew us what we are capable of, and delude us with vain taſtes of life and happineſs, and then let us drop into nothing again, when as if he ſo pleas'd, we might as eaſily ſurvive unto eternal ages. Alas! if there be no being beyond this, it is not worth the while to have liv'd; and when a man thinks of the vaſtneſs of an infinite duration, and compares with it the few moments of this earthly life, and the troubles and miſeries of it, if it could be propounded to him, as matter of his choice, he would not think it worth the while to be upon ſuch ſorry tearms: It is more deſirable to dye from the womb, and give up the ghoſt when we come out of the belly, to be as an untimely birth, as Infants that never ſee light, than to be expos'd to the vanities, and hazards, and miſeries of a ſhort and dying life, and ſo to be ſent back again into an eternal nothing; this were to be created to be dodg'd, and abuſed, and deluded, which is unworthy of that Infinite Goodneſs, to which we owe our beings: Neither will this Omnipotent love preſerve us onely in being, but will likewiſe reward all our ſincere, though weak endeavours after him; for Goodneſs is a perfection tranſcendent

ſcendent to Juſtice and Righteouſneſs, and acts not upon thoſe penurious and parſimonious principles of what the creature deſerves, but what it is capable of, and what is agreeable to its own fulneſs. Goodneſs, its very nature is to diffuſe it ſelf, and do all the good that lies in its power; and its pregnancy and fecundity is ſuch, that it is a kinde of pain and burthen unto it, not to meet with capable ſubjects to empty and ſpend it ſelf upon. Goodneſs is a principle of the greateſt magnificence in the world, and does all things nobly, and hath nothing of want or envy, that ſhould tempt it to cloſe its hand, or be ſparing and niggardly, in the beſtowing of its boons and largeſſes: Wherefore ſo ſure as there is a God in Heaven, and the nature of this God is goodneſs; ſo ſure a foundation is the immortality of our ſouls built and eſtabliſht upon; and as impoſſible as it is to fathom the capacities of our own natures, or the depths and abyſs of Divine Goodneſs, ſo impoſſible it is to make any preſages of the vaſtneſs of that bliſs and glory wherewith the exuberancy of the Divine Grace and Love will overflow every pious and faithful ſoul.

8. Eighthly, The inward ſenſe of every good man, bears witneſs to the ſouls immortality:

This is a truth, that may indeed be evinced by the ſtrength of reaſon, but a good man that is renewed into the Image and likeneſs of God, and made partaker of a Divine Nature, though he cannot make Syllogiſms, and ſubtle and Metaphyſical Diſcourſes, or dexterouſly manage his Mediums and Arguments; yet he firmly believes the concluſion, and the ſagacious ſenſe of his minde, does give him irrefragable aſſurance of it, and he ſees it in a clear and intuitive light, Ὁ ἀγαθὸς οὐ δεῖ ἄπεισι, καὶ γινώσκει πρὶν ἀπιέναι ἃ ἀνάγκη αὐτῷ ἐλθόντι οἰκεῖν, καὶ εὐελπίς ἐστιν ὡς μετὰ θεῶν ἔσοιτο, *Plot. En.* 4. 1, 4. *c.* 45. A good man goes whither he ought, and he knows afore he departs where he muſt make his abode, when he is gone; and he hopes well, that it will be with God and his Holy Angels, ſaid that excellent Philoſopher. God he knows will never ſuffer his own dear life to vaniſh into nothing, and whileſt he is here, he converſes in another world, and has many antepaſts of eternity, and is taken up into the Mountain of Viſions, and hath a proſpect of the Heavenly *Canaan*; he is lodg'd in the Suburbs of the new *Jeruſalem*, and with the eye of faith, he has a dark view of the beauties and glories of that celeſtial City; and though 'tis but little that he ſees, yet he ſees

ſo

ſo much, as inables him to make gueſſes and conjectures of a brave and excellent ſtate; and a fire from Heaven enkindles his ſoul, and carries it up to its own Regions; and he begins not to count his Pedigree from any earthly ſtock, nor to eſtimate himſelf by his Terreſtrial relations and dependencies, but claims kindred with the Angels, and alliance with the Sons of God, and hopes for a portion and inheritance amongſt them; and concludes, as *Manoahs* Wife did when the Angel aſcended in the flame of the Altar, *If the Lord had reſolved to have kill'd us, or ſend us out of being, he would not ſhew us all theſe things, nor would he have told us ſuch things as theſe,* φρόνησις καὶ ἀρετὴ ἀληθὴς θεῖα ὄντα, οὐκ ἂν ἐγένοιτο φαύλῳ τινὶ καὶ θνητῷ πράγματι ἀλλ' ἀνάγκη θεῖον τὸ τοιοῦτον εἶναι, &c. *Plot. En.* 4. 1, 7. c. 10. where we finde much more excellently diſcourſed to this purpoſe. True Wiſdom and Goodneſs are Divine effluxes, and of an unperiſhable nature; and where ever they reſide, are abundant evidences of a bleſſed immortality. And if there ſhould be no ſuch future ſtate, God muſt be ſuppos'd ſo to have contriv'd the nature of man, that the beſt and holieſt men, and that are in the faireſt diſpoſition for truth, ſhould be moſt liable to be

 deceived

deceived, in things of the higheſt moment, which is not conſiſtent, either with the Divine Goodneſs or Veracity.

Theſe are the Arguments that Reaſon does miniſter of the immortality of our ſouls, and the certainty of a future ſtate: But becauſe all mens mindes are not capable of the ſubtleties of reaſon, and it, in it ſelf, is a lubricous and uncertain thing; and there are few things in the world, but may be diſputed with ſome probability on either ſide, and all men are not ſo judicious to weigh things ſo curiouſly, as to be able to caſt the ſcales on that ſide, where there is the great ſtrength of Argument; but the generallity of men are apt to be impos'd upon by ſhews and probabilities, and a ſimilitude, or alluſion, or ſome flouriſh of popular Rhethorick; that argues nothing, ſhall prevail more with them, than the ſevereſt demonſtration. Wherefore to ſecure mankind from being deluded in a point of ſo great concernment, Jeſus Chriſt he hath given us full aſſurance of this truth, and by his Reſurrection from the dead, and his promiſes, and his threatnings, and infinite and undeniable evidences, *hath brought life and immortality to light through the Goſpel.*

Many

Many inferences might be built upon this Diſcourſe, but moſt of them I ſhall but name:

Firſt, Then are all thoſe deſigns very inconſiderable, that look not beyond this preſent life.

Secondly, Then are we not to judge of love or hatred by any thing that is under the Sun.

Thirdly, Then ought we to be content with our portion here, becauſe whatever it be, if we behave our ſelves in it, as becomes us, it may prove matter of reward hereafter.

Fourthly, Then is every action of our lives very conſiderable, becauſe the vertue of it, either for good or evil, reaches into another world.

Fifthly, Then it concerns us to provide for the future ſubſiſtence of our ſouls.

Sixthly, Then let us underſtand our own worth and dignity, and not debaſe our ſelves below that rank and degree wherein God hath plac'd us. There were two Inſcriptions at the Temple of *Delphos*, Ἐι, *Thou art*; and γνῶθι σεαυτόν; *Know thy ſelf*: By the firſt, they that did approach to worſhip there, did acknowledge the being of God, and by the ſecond, the Deity did

did admoniſh them to underſtand themſelves, and the excellency and immortality of their own ſouls, as *Plutarch* and others have expounded it. Let us teach the things of this viſible world to keep their bounds, and know their diſtance; let us maintain that Dominion and Soveraignty that God hath inveſted us with, and not ſuffer that which we are made to rule over, to become our Lords and Maſters; let us not be brought under the power of any thing, nor ſell our birth-right for a meſs of pottage. I am not inviting you to any vain-ſelf-pleaſing in a fond conceit of that prerogative that God hath conferr'd upon man, over the reſt of the Creation; but if we would ſhew our ſelves to be Lords indeed, over all the beaſts of the field, and fiſh of the ſea, and birds of Heaven, let us then rule over all the motions and paſſions of that animal and bruitiſh life, which is within us, and ſuffer the true *Adam*, Jeſus Chriſt in our ſouls, to command over all the affections and deſires of our animal and earthly man. This is to give a true ſpecimen of the nobleneſs and gallantry of our ſpirits, this is to act as becomes that Divine principle that God hath endowed us with; but man that is born in honour (as every man is according to the degree of his Creation) and

and underſtandeth not, is become like the beaſt that periſh.

Seventhly, Then ought we not to ſorrow for our departed friends, as thoſe which have no hope: Death, 'tis not the annihilation of our beings, 'tis but drawing a Sable Curtain, and laying us to ſleep in a bed of duſt, from whence we ſhall ſoon awake into a long and never ending life. This world it is indeed the Region of death; for the ſoul, which is really the man, truly and properly never dies, but death in reſpect of it, is nothing elſe but the laying a ſleep ſome of its faculties, and awakening others into act: Now when we come into this body, as the Plantal and Animal faculties are awaken'd in us, ſo thoſe that are more divine and intellectual, are for a time altogether, and during our whole abode here, in a great meaſure ſopited, and laid aſleep, which are awaken'd again, when we are looſned from this earthly Cage and Priſon; and accordingly it was rarely well ſpoken by *Heraclitus* that myſterious Philoſopher, ζῶμεν τὸ ἐκείνων θάνατον, τεθνήκαμεν δὲ τὸ ἐκείνων βίον, *We live*, ſays he, *the death of Angels and ſeparate Spirits, and are dead to their life*: And by *Euripides* that excellent Comedian, Τίς οἶδεν εἰ τὸ ζῆν μὲν κατθανεῖν τὸ κατθανεῖν δὲ ζῆν; *Who can tell whether to live,*

live, be not to dye; and to dye, to live? And when we ſay, a man is dead, the Angels and immortal Inhabitants of the upper Regions, they ſay, a man is born, and they beſt know what it is to live. And the Chriſtians of old, they ſpake in this Angelical dialect, and call'd the deaths of the Martyrs their *Natalitia*, their birth-days.

We muſt therefore correct the improprieties of our language, and not ſay we are here aſſembled to celebrate the Funerals, but to commemorate the Birth of our departed friend; the bird of *Paradiſe* is uncag'd, and the Pilgrim is return'd to his long home. He is gone to the general Rendezvouz of ſouls, and the Regions of immortal Spirits, and we are now met to congratulate his happineſs, and welcome him to his Countrey; or (according to our forms of ſpeech) to give him our long farewel, to ſolemnize his Obſequies, to commit the Reliques of Mortality to their Mother Earth, and the duſt from whence they came, to drop a tear upon his grave, and open a box of ſpices, and embalm his memory, that he may live among us in his great name, an image of the real immortality he enjoys above. *Diodorus Siculus* tells us in his hiſtory, that it was a cuſtom among the Egyptians,

Egyptians, that when a great perſon dyed, before the Funeral Rites were performed, the Prieſt in a general Aſſembly of the people, gave a ſummary account of his life and actions; and weighed his good and evil deeds in an equal ballance; and if the number of his vices were greateſt, he then was not allowed the honour of burial; but if his vertues exceeded, no circumſtance was omitted that might endear his memory, and report his praiſes. We are little concern'd in the frailties and imperfections of the deceaſed; whatever they were, we hope God hath caſt them behinde him into the depth of the ſea, never to riſe to his condemnation, and it becomes us to throw a veil upon them, and bury them in an eternal ſilence; but what was in him noble, and vertuous, it concerns us to remember, becauſe we are concern'd to imitate it. He was of Noble extraction, and of noble accompliſhments, his family receiv'd in him a new addition of title, but in his name and memory, a greater encreaſe of real honour: He had a great wit, and a large underſtanding, a deep inſight into men and things, yet was not converſant in the little arts of craft and ſubtilty, that ſly and ſneaking principle, the refuge

of guilt and weakneſs, that puts on vizors and diſguiſes, and acts under ground, and in the dark, and practiſes ſuch ways of circumvention, and unhandſome artifices of deceit, as are altogether abhorrent from that candor and ſincerity, that becomes the breaſts of all great and noble Perſonages. His excellent wit was grac'd with a rare temper, and ſweetneſs of humour, which is the great thing that renders converſation pleaſant and agreeable. His friends and dependants, and all that knew him, are ſo many witneſſes of the generoſity and largeneſs of his heart, a God-like property, which makes great men Gods upon earth: Like the Sun, he diſpers'd his rays freely, and they were not a few that liv'd warmly and comfortably under his influence. He was of ſuch honourable principles, and had ſo much of bravery and gallantry in his diſpoſition, that he could not be tempted to any thing that was baſe or unworthy, or perſwade himſelf to ſerve his own ends by anothers ruine; and no deſign pleas'd him, that tended to his neighbours prejudice; not like thoſe aſpiring *Lucifers*, that think any means is lawful, if the end be power and greatneſs. He enter'd early upon the ſtage of action, and great employment; He no ſooner

writ

writ man, than he was a Souldier, a Commander, a General: The very Commission for so concerning a trust, is an ample testimony of his valour, wisdom, and faithfulness; which he verified afterward by his honourable discharge of it: But the great proof he made was in the year, 1649. when loyalty was become a crime, because unprosperous; and success had adopted Treason and Rebellion into the family of Vertue and Religion. When one brave King was made a Martyr, and another a Confessor, when by the guilt and avarice, cruelty and ambition of a prevailing faction in *England*, Allegiance and Fidelity to our Soveraign was enacted Treason; and by the zeal of the Kirk of *Scotland*, in effect voted Heresie, and a sin deserving an *Anathema*; when our King was an exile in a strange Countrey, and all his Forces by Sea and Land in the power of his enemies; when by a faithful adherence to the Royal Interest, no other reward could be expected, but that of a good conscience, and a sense of doing worthily; when the affairs of His Majestie were in these evil circumstances, then did this loyal Subject, to the apparent hazard of his life and fortunes, espouse this quarrel. At his first de-

claring of his purpoſes, he met with perſecution at home, and the Presbytery denounce judgement againſt him, for joyning with Malignants that blaſphemed the Covenant; and receiving his Commands from my Lord of *Ormond*, who was guilty of ſo great a crime, as to be an avouched maintainer of Prelacy, and retain'd the old Engliſh Liturgie in his publick Devotions: And they commanded their people not ſo much as to ſpeak favourably of him, or pay contribution towards the maintenance of his Army: And at laſt they proceed to curſe and excommunicate him; ſo neer a kin are a Conſiſtory, and the Conclave; for though they be oppoſite enough in other things, yet they both agree in that which is the moſt eſſential Character of Antichriſtianiſm, to uſurp upon the the Conſciences of men, and ſet up themſelves above Kings and Governours, and every thing that is called God, and diſpoſe of Crowns and Scepters, and reduce all matters to their cognizance, by a diſtinction which is common to both Churches, *In ordine ad ſpiritualia.* I need not tell you the conſequence of this engagement: he ſtuck cloſe to his Loyalty, and the intereſt of his Prince, to the loſs of his eſtate,

and

and exile of his perſon, and danger of his life; and His Majeſty after His happy Reſtauration, conſidered his ſervices, and his ſufferings, and rewarded them with an Honourable Employment in the Iriſh Army, beſides many other teſtimonies of His favour. I ſhould injure his memory, if I ſhould let paſs in ſilence his zeal and cordial affection for the Church of *England*, which was a pledge of the ingenuity of his ſpirit, and greatneſs of his judgement, that his reaſon ſhould prevail above the prejudice of his education. It is an argument he weighed things impartially, which whoever does, I can't but believe, he may eaſily be perſwaded to conformity: For my own part, I have conſidered the Confeſſions, and Creeds, and terms of Communion propounded by the ſeveral Churches of Chriſtendom, and I may truly ſay, with an indifferency of judgement, and when I had no other intereſt but that of truth; and after all, I can make this ſincere profeſſion, that I ſhould ſooner chooſe to be of the Communion of the Church of *England*, than any Church that I know in the Chriſtian world; for though it requires conformity in ſome things of external worſhip, yet they are, to ſpeak the leaſt of them,

them, ſo harmleſs and innocent, ſo undeter-min'd by any Law of God, and ſo much in the diſpoſition of lawful Authority, that it is a wonder to me, that wiſe and ſober men ſhould ever raiſe any controverſie about them: But in matters of opinion, where the minde and un-derſtanding is concern'd, which is not in a mans own power to command, and can be ſubject to no other dictates, and impoſitions, but thoſe of infallible revelation, the Church of *England* does here allow ſo fair a latitude, that a ſober, and in-genuous ſpirit can hardly deſire a greater, I am ſure he will no where elſe find nere ſo much. But I heartily wiſh we may not reproach ſo ex-cellent a conſtitution, by any wickedneſs of life, and irregularity of converſation, which is the only argument that this great man complain'd he could not tell how to anſwer.

To conclude, if there be any credit to be given to real Demonſtrations, or general fame, or the particular knowledge of them that were about him, and convers'd moſt with him: He was a Per-ſon that rarely well diſcharg'd himſelf in all his relations, a Loyal Subject to his Prince: a dutiful Son to the Church, a worthy Patriot to his Coun-try; a tender and affectionate Husband to his

ex-

excellent Ladies, real and faithful to his friend; merciful and compaſſionate towards his Tenants, free and charitable to the poor, courteous and obliging to all, in a word, juſt and righteous, noble and honourable in all his actions.

If after all, any ſhall tell me that he was a man and lapſible, and ſubject to the inadvertencies and weakneſſes of humane nature. I anſwer ſhortly, I have not yet ſaid he was a God, but where we carpe at his deficiencies, let us be ſure not to fail our ſelves, but practiſe the ſeverity and exactneſs of a Chriſtian life, that at laſt with this our Brother and all the elect of God, we may come to partake of that bleſſed life and immortality, which Chriſt hath brought to light through the Goſpel. *Unto which bleſſed State*, &c.

FINIS.

IMPRIMATUR.

Jâ. Armachanus.